

# Oneida Circular.

A WEEKLY JOURNAL OF HOME, SCIENCE AND GENERAL INTELLIGENCE.

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#### THE UNITED COMMUNITIES.

##### ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

##### WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles north of O. C. Number of members, 19. Business, Manufactures.

##### WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 45. Land, 228 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

#### SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

#### ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

#### THE HOLY SPIRIT.

Home-Talk by J. H. N.

WHAT is the meaning of the word *holy* in connection with the Spirit of God. We use the terms Holy Spirit and Holy Ghost a great deal; but have we any clear idea of what the word *holy* means in that connection?

I define it to myself in this way: Unholy spirits, which do not belong to God, but to an outer circle of spirits, have no law of reserve within themselves, but are in universal, promiscuous intercourse. They are given up to what are called the natural affections, without any self-control. But the Holy Spirit is a spirit which is restricted in its relations and affections. It has a self-limiting principle which reserves it, and keeps it from mingling with spirits which are not good. The Holy Spirit possesses a property similar to that we see in oil when it is put into water. Oil will not mix with water. You can stir it in mechanically: but every drop and globule has a power of self-limitation in it, which causes it to retire from the water and keep to itself. The Spirit of God has just that reserve and self-limitation; and that is what constitutes it the Holy Spirit. Outside spirits have no such law. Whoever keeps his connection with natural relationships, and through them with the world, and through the world with the whole mass of spirits, human and diabolical, cannot have anything to do with the Holy Spirit. We can have no connection whatever with the Holy Spirit, only as we accept it in its true character. We must accept that principle in it which makes it self-limiting in its intercourse—reserved and sure to stop where reason and truth say it ought to stop. It is a spirit which hates iniquity with a terrible hatred, and puts a consuming fire of wrath between itself and all sin. There is a natural, constitutional reason why we cannot have anything to do with the Holy Spirit until we abandon mere natural connections.

The Holy Spirit has come into the world and is present with us everywhere; but it will not mix with us any further than it can do so and keep its reserve and its ability to return to God, from whom it came. It will mix with us just so far as it can make sure of our going with it to God; but it will not mix with us at all when it finds that we seek to keep our own will and way, and to draw it after us into universal fellowships. We cannot get the Holy Spirit to go with us if we love the world. There is a natural and sure repulsion in its very constitution that prevents its getting into any connection which will lead off into love of the world.

We ought to be very thankful that there is a Holy Spirit—a spirit which will not be mixed up with the world and the devil. We ought to be very glad that God keeps himself clean from

the ocean of unclean spirits. If he could be seduced into promiscuous intercourse, the universe would become a universal hell.

We must conceive of God as the great center of spirits, and that around him there are what we may call a sphere or globular extension of spirits, which have the faculty of turning back upon themselves, or of reserve. Within the sphere which we call in general the Holy Spirit, where intercourse is limited by reason and truth, there is life, light, happiness, righteousness, peace and love. That spirit is clearly and cleanly separated from all other spirits. It has, indeed, a certain kind of intercourse with spirits outside of it, with a view of drawing them in, if possible, to its own sphere and saving them. To be brought into sympathy with the Holy Spirit is salvation. It is salvation when God takes a human being, born outside of his Spirit, and by his providence brings that human being to a conviction of sin, and hatred of it, and assimilates him to his own divine life, so that he passes out of the flesh into the Holy Spirit. In that transition the man becomes a new creature. Thenceforth he knows no man after the flesh, but comes into sympathy with that property in God's spirit which limits his fellowship and keeps him out of the great sphere of promiscuous spirits and intercourse. That is passing from darkness to light; from Satan to God. The whole idea is expressed in the simple principle of Christ: "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." He recognizes God as his father, and God's family as his family, and limits himself to that family in his affections and fellowships. As within the sphere of God's holy Spirit are righteousness, joy and peace, so outside of that sphere, in the region of mere natural affection, are darkness, misery, weeping, wailing and gnashing of teeth. The Spiritualists have a great deal of true philosophy about spirits; they know how to produce many spiritual phenomena in connection with the visible and the invisible worlds; but they deal altogether with the outside sphere. They know nothing of the Holy Spirit. You never hear them speak of it. The idea of a Holy Spirit which is limited in its fellowships is one which they hate above all things. It is the opposite of Universalism.

#### THE HIGHEST COURT OF APPEAL.

II.

BY HENRY J. SEYMOUR.

ASSUMING the truth of the doctrines that all reasonable appeals to the court of heaven for justice, in the smallest as well as the greatest affairs, are sure of attention, and that a complete ripening of individual character, either for good or for evil, is a

necessary preliminary to the rendering of a judgment from that court, we are met by the objection that the obtaining of a judgment requires such an immense stretch of time, that no mortal can have the patience to wait for it. The common idea is that the court of heaven has such an enormously long docket that waiting for the coming on of individual cases is almost equivalent to waiting forever. Waiting for "the day of judgment" amounts, in common parlance, to postponing a thing indefinitely.

But all this kind of talk we know to be simply the language of unbelief. We propose to show that heaven's plan for dealing out justice is such as ought to satisfy every reasonable mind, as well in respect to promptness as in respect to the quality of the justice administered.

In the first place, it is clear that heaven's court will make no attempt to satisfy unreasonable minds. A reasonable mind is one that measurably takes the same view of the actual requirements of justice that God does, or one that can at least be contented with his arrangements, and can patiently wait to see his plans carried out. It is a mind that is sufficiently enlarged by faith in God to enable it to leave its case in his hands; it is not so wrapped up in its own private interests as to expect that its own affairs will be attended to before those of the whole universe.

Assuming that this is the character of those who appeal to heaven for justice, let us now inquire somewhat into the nature and character of the machinery by which heavenly justice is practically administered.

It is evident enough, that under the dispensation which existed before Christ there was no general provision made for the administration of this kind of perfect and final justice involving the complete ripening of character either for good or for evil. The justice rendered under the administration of the Jewish law was clearly of the same temporary kind as that which may be obtained by an appeal to the legal tribunals of the world at this time. The reward promised to those who were obedient to that law was, that they should live thereby, and not that they should inherit everlasting life. How different is the dispensation that Christ introduced! He said, "The Father judgeth no man, but hath committed all judgment unto the Son. He hath given him authority to execute judgment also, because he is the Son of man." (John 5: 22, 27.) Again he says, speaking of his impending crucifixion and resurrection, "Now is the judgment of this world: now shall the prince of this world be judged." (John 12: 31.) The advent of Christ into the world and the transactions connected with his death and resurrection signified the coming of a new law-giver and judge into the world—the sitting of a new court which should judge the world in righteousness, and from the decisions of which there should be no appeal.

But the cavalier may object: "All this occurred eighteen centuries ago, and yet this court does not seem to have established itself at the head of affairs. The little courts of this world are busily engaged in the work of dealing out their small, imperfect and tempo-

rary decisions, notwithstanding the superior claims of this higher court and the fact that it is now sitting and ready for business. If such a court exists, why has it not taken the whole administration of affairs into its own hands, and banished all of its rivals ere this?"

We would say, in reply to this, that whatever more interior or to us unknown causes may exist why the court of heaven has not yet assumed the government of human nature in all of its departments, it is very clear that one great obstruction to its active participation in the affairs of this world is *unbelief*. A court of justice from its very nature is not an institution that interferes in the affairs of men in any aggressive way, until it is appealed to. It is more of the character of the merchant with his goods, ready to supply wants that are presented, or of a physician with his remedies ready to undertake to cure cases that are put into his hands. Therefore the activity of this court in dealing with the outward affairs of men is necessarily in a great measure dependent on the disposition that exists among men to appeal to and patronize it. So long as mankind prefer to ignore it, and to content themselves with the diluted and imperfect justice that other courts furnish, the court of heaven cares not to interfere. It may have been sitting, and ready to deal with any number of cases that ordinary courts are so manifestly incapable of managing, through all this period of eighteen centuries, for aught that these unbelieving objectors can say to the contrary.

The idea of the judgment that we have been educated into has been obtained chiefly from the twenty fifth of Matthew, which represents the gathering together of all nations, the sheep on the right and the goats on the left, receiving sentence according to their character. This was evidently intended to represent the final consummation, when the court should close its sitting. But in apparent opposition to all this Christ says, in view of his crucifixion and resurrection, "*Now* is the judgment of this world: *now* shall the prince of this world be cast out." We reconcile these different accounts of the judgment as to time by saying that the judgment is a continuous thing; that it began when Christ poured out his blood (or his spirit) upon all flesh, and that its work may not be finished until many centuries after that beginning.

With this idea clearly in mind, we may assume that we are *now* living in the day of judgment. We may assume that in any particular case, so fast and so far as a clear and distinct separation is taking place between the good and the evil, there the work of the judgment is going on. It follows that we need not look away to the final rising of the court for a decision of particular cases upon which we want judgment.

With this theory of heaven's present government of the world, we may reasonably ask ourselves if we are willing to put our particular grievances into its hands for arbitration, with full confidence that they will be attended to with all reasonable dispatch.

For our own part, we are free to say that we most thoroughly believe that wherever an appeal has been made to the court of heaven

with a sincere faith in *its* willingness to adjudicate cases, such appeals have in every case been promptly responded to, and with all reasonable dispatch justice has been rendered. We believe that if all the statistics of such cases were collected and examined, they would abundantly demonstrate the soundness of our belief. We are sure that there is a providence over the affairs of men that is able and willing in all cases to reward the righteous and to punish the guilty.

#### HOW I CAME INTO THE TRUE PATH.

VII.

BY JAMES BURTON HERRICK.

IN the summer of 1867 I made a visit to the Community home at Oneida. While I was there a series of noon meetings was held for the purpose of studying the Bible. I attended them, and was deeply impressed with the fact that the Community standard of faith and experience was far higher than any I had reached. I felt at the same time that there was some serious obstruction in the path of my own religious progress. I prayed that God would show me what it was, and my prayer was answered. It was made plain to me that I had a great deal of egotism concerning my past religious experience; that I had formed a partnership with Christ in which I was using his wealth of goodness and mercy to build up my own self-esteem. I had passed through a variety of religious experiences which I regarded as personal capital, and there was in my heart a measure of spiritual pride which was based on what I had known of God's love. My old life had indeed been mortified, but I had not been crucified with Christ. Though I had faith and other gifts, I had not the "charity which is not puffed up," and in the light of Paul's description of charity I was nothing: a tree with blossoms, but without fruit. I was brought to a deep repentance of my past religion. I saw that I was in a false position with regard to it; and I threw the whole aside and abandoned it forever as no better than Methodism. I sought a new conversion, wishing to begin anew as a little child, and God gave me my heart's desire. On the seventh of June I realized that I was married to Christ. He gave me charity which went below the religion of mere feeling and secured me in everlasting peace. I saw that there was but one righteousness in the universe; that "there is none good but one, that is God;" and that to be righteous I must be one with God, enter into full communism with him, so that all mine is his and all his mine.

A spirit of unity took possession of me. I found myself able to organize with others. All feelings of isolation left me. I realized that new powers of self-control came to me through my union with the members of Christ. I could claim the victories of Mr. Noyes as my victories, because I was one with him. A member of the same spiritual body of which he was a member, I began to realize the interior meaning of Communism. I saw that two men may be one, as Christ and his Father are one; and consequently that any religion which fails to accomplish this end is not the religion of Christ.

Thus "I came into the true path"—wherein egotism and every form of self-righteousness are displaced, and spiritual unity is paramount. My heart is pervaded by the single purpose to have perfect fellowship with Christ and with all who are seeking the same object, especially with Mr. Noyes, who has done so much to show me that path. May his resolution of thirty years ago and now—"to be a young convert forever"—be also mine; and so shall I ever walk in "the true path."

THE END.

### A PARABLE.

A GREAT king knocked at a poor man's door, and offered to come in and dwell with him on certain conditions. The poor man was delighted when he heard this offer, and at once said—

"O yes, kind and generous friend, come in; I am certain that I can easily comply with your conditions, for I have heard of your fame and kindness to all your loyal subjects. Besides, I do long to get more acquainted with you, and to learn of you."

This was pleasing to the king, who did not despise the man on account of his simplicity, but told him that he must make great changes in his house, and remove his most cherished fixtures to give place to others if he came to dwell with him; but assured him that when the work was all completed he would be well satisfied with the improvements made. He advised him to consider the conditions well, so that he would not be disappointed or discouraged, as the work proceeded; for it is well known that pulling down and building up a house over one's head involves much disorder, confusion, and discomfort.

Nothing daunted, the man assured the king that he was ready and willing; so the builders were set to work, removing first this small partition, then that little fixture, not disturbing the inmate very much. Then more workmen came, and more important changes were begun. As crowbars, sledges, and axes are wielded, and the cherished fixtures and partitions come rattling down, the dust and confusion almost distract the poor inmate, so that he begins to cry out, "This is more than I bargained for; I shall be destroyed and my house ruined. What shall I do?"

The king is soon at his side, saying, "Take courage, the work is proceeding finely just as I told you. You would like us to have a light, airy, convenient and beautiful house to dwell in. I intend to make you my partner forever."

"I know," replied the poor man, "your generous heart is always planning for my good. I will try to behave well in the future, and trust to your good judgment in all things. You know my weaknesses, and I will confide in your sympathy and good will. Please hasten the work, for I long to see all completed."

Again and again every timber seems to tremble, and every wall to reel and crack, as the workmen proceed, and again and again the poor man is forced to cry out, "O! what shall I do? what shall I do?" But he becomes ashamed to complain to the king; for he has learned to trust him, and to believe that all

will end just as he would have it. Besides, he now discovers that a good deal of his trouble comes from listening to the suggestions of enemies of the king; and as he turns more and more to commune with his own heart he learns to endure the temporary discomfort with greater courage, especially as he sees in the midst of all the confusion great improvements going on. He sees that he will no longer have to live alone, but will soon have grand accommodations for friends and neighbors.

This change is very pleasing to the king, who encourages the man to put all confidence in his good will, and to believe that he is truly his best friend, and that when the building is completed he will take delight in promoting his happiness in every way, and give him riches and honor in abundance. C. E.

### PASSION AND PRINCIPLE.

M.—Since my visit to the Community last fall I have had many thoughts about the conversation we had at that time in regard to children. You made one remark which I have thought of many times since; it was that "in society, marriage between men and women is too often the result of passion attraction, without any regard to adaptation in view of the effect on coming generations. In Communism passion attraction has less to do with the question of propagation, than has the adaptation of persons, spiritually and physically to the end in view." Now I suppose by marriage you meant sexual union. Is not sexual union *always* the result of passion attraction? Can it take place without passion attraction on the part of man? Can a man beget a child of a woman toward whom he has no passion attraction?

S.—When I spoke of marriage I had no particular reference to sexual union, but rather to the passionate devotion and special love which lead persons into marriage without much thought on their part of the results which are likely to follow. You will find, as a general thing, that every well educated man and woman has a high standard in regard to children, and could they breed according to this standard children would be more perfect specimens of humanity than they are at present.

M.—True. I have a friend who is very fond of children. She used to say she never wanted to have a child unless it was everything that a perfect child ought to be, and such an one as would be an honor to her; and yet she married a man whom she loved so much that it blinded her entirely to the fact that it was impossible that such a union should produce the child that she desired.

S.—Passion attraction may lead to sexual union, but the principle that governs in the two cases would be different. One would be a legitimate pleasure resulting from mere passion attraction; the other the result of sober forethought, in which spiritual and physical adaptability would have more weight than personal devotion.

M.—Then the question with you when propagation is the desired result of union between man and woman is, not whether they specially love each other, but whether their union will result in good offspring. Does not this plan of selection destroy all personal emotion?

S.—No; on the contrary, there is a great deal more personal emotion with us where propagation is concerned than there is in ordinary married life. Marriage is just the condition likely to quench personal emotion. Most of the children begotten in marriage are begotten in a hap-hazard way, without any special desire or purpose. The question is, Which involves the greater share of personal emotion, an idolatrous love which may result in unde-

sired propagation, or that strong desire for procreation which takes into consideration all the joys that can be desired from good children. Where passion alone governs the parents, the result must be more or less disastrous to the offspring, but get some principle involved which, while it does not destroy passion emotion, yet curbs it and keeps it within the bounds of reason and true regard for its effects upon offspring, and you may give way to warm affections with comparative safety.

M.—I will allow that what you say is true, but marriage relations are generally contracted in youth, and it is not till experience has sobered the judgment that we begin to think that some other way would have been better. You must have some very strong principle to curb the passions of youth and keep them from being led by impulse.

S.—The principle is a simple one though it involves great results. If we are to have the glories and delights of the passions of amateness and philoprogenitiveness we must let them be overruled by the still higher passion of love for God. You would regard a courtship carried on with the approval of the parents of both parties as likely to produce better results than one disapproved by them, and children brought up with this view would have reverence for their parents and desire to gratify them. Inculcate into the hearts of youth the desire to please God, and they will get proper ideas about courtship and love. They will first secure His favor, and assured of that will feel free to love each other with all the ardor with which He is capable of filling their hearts. It is the principle that "perfect love casteth out fear;" and there is no other security, for ourselves and our offspring, against the evil effects of passion attraction, than to love God with all our hearts and let sexual unions be subservient to that higher love.

S. L. N.

### VENTILATION OF SEWERS AND EARTH-CLOSETS.

With the view of ventilating the sewers of Glasgow, and destroying the foul emanations from them, the police board have resolved to connect them with several large chimneys throughout the city, including those of Messrs. Townsend, and Tennant & Co., the two highest in the world. —*Scientific American*.

This is a move in the right direction. You may cleanse, disinfect, and deodorize to any extent, but without a proper system of ventilation, sewers, drains, earth closets, etc, cannot be kept sweet. The foul air which is constantly evolved from such places must in some way be removed as fast as generated. The experience of the O. C. with the modern earth-closet is a case in point. In the building of the South Wing of our Mansion, we adopted Moule's system of dry-earth closets with the best fixtures we could get. The fixtures were erected in a most thorough and substantial manner, and the dry-earth system faithfully carried out. But for several months it seemed but a partial success. One day the closets would be quite odorless and wholesome; then perhaps the next day they would be intolerable. We tried ventilation through the windows and doors with but little relief. Finally T. R. N., in studying the matter, concluded that a more thorough system of ventilation was needed, and suggested connecting the vaults with the large chimney which stands near. This was finally done, and with the most happy results. The strong draft of the chimney causes a *downward* draft from the closets and an *upward* current from the vault. With proper management this system keeps our closets quite free from any offensive odor. The dry-earth system, as used in the small commodes, works quite perfectly, but in a large system of closets and vaults there seems to be as yet no practicable means of preventing the formation and liberation of ammonia and other gases, which can

only be removed promptly and easily by a thorough system of ventilation. The decomposition of urine takes place very rapidly in hot weather, and a very small amount exposed in a room or vault will soon make itself offensively prominent. The dry-earth system is yet in its infancy, and we may expect great improvement in everything connected with it. But with our present knowledge and experience the draft of our great chimney is an important adjunct to our earth-closet arrangements.

G. E. C.

## ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, JULY 15, 1872.

### OUR SOCIAL POSITION.

#### A BIBLE CORRESPONDENT ANSWERED.

A subscriber writes :

"Could you not find time and space to justify your system of complex marriage by the Scriptures, for the enlightenment of those friends of the O. C. to whom your social doctrines seem untenable on Scripture grounds?"

If our correspondent wishes to have us give him the Scripture texts which especially inculcate our social principles, we may as well frankly confess our inability to accommodate him. We know of no passages, either in the Old or New Testament, which say in so many words, "Complex marriage is according to the divine will." But in this respect our position is not peculiar; it is shared by the advocates of polygamy and monogamy as well. Taking the Scriptures as a whole, there are more texts which apparently favor polygamy than there are favoring monogamy; but there is nothing in the New Testament which can be taken as a positive approval of either system, even including that celebrated passage, 1 Tim. 3:2. Paul's position plainly was that marriage is a "distraction," an occasion of "trouble in the flesh;" and as polygamous relations are more distracting than monogamous he advised that a bishop should marry only one wife; but he leaves no room for doubt that he favored celibacy in preference to either polygamy or monogamy: "I say therefore to the unmarried and the widows, It is good for them if they abide even as I." This saying is in substance repeated several times in that notable chapter, the 7th of 1st Corinthians; and is much more definite than anything that can be found on the side of marriage. So that those who propose to govern their social arrangements by the strict letter of that part of the Scriptures called the New Testament should keep clear of every form of marriage.

Neither is there anything in the strict letter of the New Testament which justifies the abolition of slavery. Paul's word was—"Art thou called being a servant? Care not for it." He sent back Onesimus to Philemon his master.

So, with reference to Temperance and other reforms; the Scriptures taken literally afford little comfort to their advocates.

But fortunately the Bible was never intended to be construed thus literally. The great Apostle, who is responsible for a much greater share of the New Testament than any other writer, says; "The letter killeth; but the spirit giveth life." It must be allowed that many of the precepts of the Bible had a special application to the times in which they were written; it could not otherwise be; but the *spirit* of the Bible is of universal application, and it is progressive; it justifies reforms and modifications of social customs which cannot be justified by the letter of the Bible. It cannot, for instance, be doubted that the movement for the abolition of slavery was justified by the spirit

of the Bible, notwithstanding the texts which seem to discourage any disturbance of the relations of master and slave.

So Bible Communists acknowledge, when texts are called for which declare in language that cannot be misunderstood that their social system is specially authorized by the Bible-makers, that they are in no better position than the monogamists when called upon to defend their system by the Old Testament, or the polygamists when called upon to defend their system by the New Testament, or the anti-slavery propagandists when trying to justify their course by either Testament; yet we are perfectly assured that our movement is fully justified by the spirit of the Bible; otherwise we would return at once to the most conservative ranks. Moreover, the Bible is full of passages which at least point the way to the social reform we are attempting. These have been presented in our past publications. We cannot reproduce them here; but we are anxious to help the honest investigators who deem our "social doctrines untenable on Scripture grounds," and invite them to consider—

That the kingdom of heaven (which the Bible tells us is to come into this world) is one in which selfish ownership cannot exist: marriage in the ordinary form consists in exclusive and selfish ownership; *ergo*, when the kingdom of heaven does come into this world marriage-ownership will cease with other forms of selfish ownership.

That Christ taught his disciples to labor and pray that the will of God may be done on earth as it is in heaven; the will of God is done in heaven without marriage (Matt. 22: 23-30); *ergo*, when the will of God is done on earth as in heaven marriage will cease.

That Christ prayed that there might be perfect unity between believers—such unity as exists between him and the Father; but marriage—the exclusive possession of one man by one woman—precludes universal unity; *ergo*, the fulfillment of Christ's prayer (Jno. 18: 21) requires that complex marriage—the unity of all believers—shall supersede all dual combinations.

That in marriage man calls a woman "*my* wife," and woman calls a man "*my* husband;" the Spirit of God when it has free play as on the day of Pentecost sweeps away all feeling of "mine" and "thine;" *ergo*, in society formed after the pentecostal model marriage-ownership can have no place.

Now Bible Communists are honestly endeavoring to realize the Bible ideal of society; they are modeling their institution after the exhibition on the day of Pentecost—they are seeking perfect unity—they make no provision for individual ownership; they simply extend to their social relations the same principle which on that great occasion "made the multitude of them that believed of one heart and of one soul, so that no one said that aught of the things which he possessed was his own; but they had all things common." (Acts 4: 32.) That is our justification.

Is it asked, "Why, if your view be correct, did not the Primitive Church adopt complex marriage?" we answer: The Primitive Church were living in a transitional period, and were especially directed not to interfere with existing institutions. The Second Coming of Christ was at hand, which was to change at once all their conditions. Hence, in the short interval between the Day of Pentecost and that great event they were instructed to give their whole attention to preparation for the changes which awaited them. Those who were servants were to remain servants, and "care not for it;" those who were married were to remain so; but those who were unmarried were advised not to alter their condition in that respect. Besides, the world was then quite unprepared for such radi-

cal movements. Even the experiment of Communism in respect to property was only temporary. Its full realization was to come after the Second Coming, and after the Gospel and name of Christ should be universally recognized.

Should it be urged that there is no positive Bible proof that when the will of God is done on earth as it is done in heaven the system of complex social unity will prevail, we should have to admit the fact; but as ordinary marriage is expressly ruled out, either Shakerism or complex social unity must take its place; and as there is no evidence that as men grow unselfish and refined under Christianizing influences they lose any of their natural faculties and passions, we submit that the complex system has quite a fair chance of being the true one.

The ever-ready objection that the universal adoption of this complex system would lead to great social confusion is of no force; the same objection might be urged against Communism of property, and that we know to be the natural effect of the outpouring of the Holy Spirit. There is no probability that either Communism of property or of persons will be generally adopted until selfishness and sensuality are displaced, and they are the elements that produce confusion everywhere.

### COMMUNITY JOURNAL.

#### ONEIDA.

—Strawberries which have been laid by for five days in the Keep come out in fair condition. We heard H. G. A., who "does the honors" in the reception-room, talking about keeping a supply of this delicious fruit on hand all summer for the delectation of visitors.

—Mr. M. L. Bloom, of N. Y. city, who is making us a short visit, entertained us one evening this week with specimens of his elocutionary proficiency.

—We get occasional glimpses of the faces of Mr. John Freeman and Mrs. Fidelia Burt, superintendents of the silk-factory at W. C., who have quietly fallen into our ranks for a few weeks' respite from their arduous labors in Tsattlee and Canton.

—We were pleased to observe this morning that the windows of the Children's House were fortified with "Howard's patent portable gates." Admirable fixtures these for the protection of infant climbers, who at a tender age give practical testimony in favor of the Darwinian hypothesis.

—Ten years ago, when our men worked their ten hours a day, either in the trap-shop, carpenters' shop, or on the farm, the music given to visitors was confined to the half hour after dinner, closing promptly at 1 o'clock; but we now in some respects take life more easily. The concert hour is at two o'clock, and dire necessity no longer compels the musicians to lay aside the violin, flute, or cornet for hammer, forge or flail. They are far from being idlers, though. They are even more busy than they were ten years ago; but they can now engage in pursuits more conducive to that suppleness of wrist and finger which is an absolute necessity to perfection in execution. We did not call the noon performance ten years ago a concert. We had attained no such dignity as that. It was simply "music by the band," with no other exercises; but now we have concert managers, who make out a daily programme, more or less full according to the number of visitors which the Midland leaves at our doors.

—Charming season for rides. If you wish a fine view of this luxuriant valley, with a glimpse of the Oneida Lake to the north, and the gleaming spires of numerous villages on either hand, order the carriage some afternoon at 3, and climb to the

summit of the hills which hem in our western horizon, looking backward ever and anon to catch all the loveliest points. If you have leisure, urge on the pony to

"Cool Siloam's shady rill ;"

and do not fail to ascend the almost perpendicular bluff at whose feet the secluded hamlet nestles ; for at every step your eye is delighted with bits of scenery fit for the landscape painter, which are narrowed to the comprehensive point by being viewed between the ragged side of the bluff on the left and clumps of trees on the right.

—Folks are always praising our dinners, and we tell of it, too, I'm afraid ; now let us praise somebody else's dinner. Were you ever at the Vanderbilt House in Syracuse ? Then you should go the very next chance you can get. If you like your table service clean, bright and orderly, and your wishes attended to promptly, yet not hurriedly, you will be pleased. If you require your meats to be well done, tender and nicely seasoned, you will acknowledge your satisfaction. If you have a *penchant* for delicate pastry, you are a sad epicure if you can taste with indifference the pine-apple pie and cream sponge-cake which are only a part of the large variety which comprises the dessert. Finish with ice cream and your choice of nuts, figs, raisins, and oranges, and then deny, if you can, that you have partaken of a feast "fit for the gods."

—Winter, with its early twilight and long evenings is no more. Already is its grave o'ergrown with buttercups and ox-eye daisies, and the *hic jacet* on its tombstone half obscured by neutral-tinted lichens. No more are our evenings passed indoors, with drawn curtains, lighted chandeliers, and dominoes. Now, the "long, sunny lapse" of each "sunny day's light" entices more than cosy sitting-rooms. And now our curtains are the trees, our chandeliers the sunset clouds, and, if we play, the game is croquet. Out in the apple-orchard, back of the summer-house, lies the ground. Anywhere on the lawn you can hear the click of ball and mallet, and the laughter or eager cries of the players. Almost anywhere you can catch glimpses of the ground and its occupants, clad in sober broad-cloth or cool linen, floating muslin or clinging *barège*. Croquet is the only outdoor game we have in summer. "Base-ball" and "foot-ball," and their relations, were abandoned long since ; "King-kings-castle," "Puss-in-the-corner," and the like, are left for the children. Croquet has this advantage over them all : both sexes, as well as old and young, can join in it. How to conduct games in a spirit of harmony has been a special study with us the past winter. Now we find that we have so far advanced in civilization that croquet, which we dropped several years ago as not promoting the Community spirit, is not only a pleasant recreation with us, but a means of improving fellowship.

—Among the subjects discussed in our evening meeting this week was that of the inspired use of means. When our Community movement began here twenty-five years ago, our leader insisted that spiritual interests should occupy the first place in our attention whether we labored or not, whether we prospered externally or not. We adhered to this policy, though for several years we lost money continually, and to the worldly minded it appeared as though our ship must inevitably sink ; but at last we reached a point where we could give all necessary attention to business and money-making and at the same time keep our faces heavenward. We have had similar experience concerning education, music, and other things. We have lately obtained liberty to use means in the case of disease. Heretofore we have had to withstand the tendency of the use of means to crowd itself into the place which rightfully belongs to faith, and being resolved that we would have faith whether we lived or died, we abandoned almost entirely the use of

external remedies. Science we believe to be the true handmaid of faith, and that rightly joined they will give us a new and important purchase on the devil and his kingdom.

PERSONAL.—"Foot-Notes" has turned baker in the interim of agency trips.

T. L. P. is in Canada.

H. H. S., who has been ill for several weeks, is convalescent.

W. H. W. fathers our thirty-two children. "Happy is the man that hath his quiver full of them."

"Mansion-House Memories" is mother in the kitchen, besides carrying the soprano in the Glee Club which sings nearly every day at our afternoon concerts.

"Wood-Craft's" last essay to return for a time to his native element proved disastrous. We are glad to see his crutches replaced by canes less sturdy in appearance.

J. H. Barron, silk dyer, is rapidly conveying his effects from the old shop in the basement of the Tontine to the new dye-house just completed, which stands in close proximity to the Keep and packing-house.

H. T., who may usually be found at the Keep or packing-house, is at present in danger of achieving immortality in consequence of the conglomerate style of architecture invented or adopted by him in his recent building operations.

C. A. C. when last heard from was immersed in the wheel-pit of the old factory at W. C., and looking, it was said, anything but student-like in frock and overalls. He is spending his vacation as usual in forwarding the interests of the silk-business.

H. J. S., who has for sometime busied himself among jack-planes and buzz-saws, passes this week into the horticultural department, where he pursues the even tenor of his way with undisturbed serenity ; but appearances are sometimes deceptive. It is not possible that a man with such an eye for the integrity of soil can contemplate with indifference the luxuriant growth of weeds which has been engendered by the frequent and copious showers, and which the farmers, owing to press of other business, have been unable to keep down.

#### JUBILEE GLEANINGS.

Boston July, 8, 1872.

DEAR EDITOR : The thirty-first concert held in the Coliseum since the seventeenth of June, and the last of the Jubilee series, came off last (Sunday) evening. Compared with its predecessors, it was perhaps insignificant ; but to a fresh observer not so. There were about two thousand auditors present and probably one hundred and thirty musicians, including the Irish Band from Dublin. The orchestra, led by Mr. Gilmore, is perhaps as fine as any in this country. The opening overture to "Der Freischütz," by Weber, was well executed. Mr. A. F. Weston of the Irish National Band played a violoncello solo with excellent effect. He was enthusiastically encored, and played quite as well the second time as the first. A trombone solo by W. T. Blamphin, also of the same band, was well rendered. The Irish National Band as a whole, led by Mr. E. Clements in "Crown Diamonds," by Auber, received a good deal of worthy praise. From all accounts I infer that the execution of this band is far superior to what it was on their first arrival in Boston.

An Aria from "Robert Le Diable," also the "Last Rose of Summer," with an encore piece, were sung by Madame Ermina Rudersdorff. Otherwise the music was entirely instrumental. As a vocalist Madame Rudersdorff shows culture, makes a fine appearance, and is a complete actress ; but there was something a little sharp and husky in the quality of her tones.

"Allegro Con Brio," from 1st Symphony by S. G. Pratt of Chicago, was rendered by the orchestra for the first time—the composer himself acting as conductor. The music was quite sparkling and showed close study of the old masters ; but I question if the results were altogether such as the author anticipated.

Mr. Arbuckle of Boston, with his cornet, played an Aria from "Tantum Ergo," by Meyerbeer. As a cornet soloist, this gentleman is Boston's favorite, and of course elicited much applause.

The overture to "William Tell," by Rossini—performed by the orchestra—brought the concert to a close. Rossini's music is more sensational than that of some of the masters, and never fails to please.

With the exception of the Irish National Band, all of the foreign bands have left Boston. At a concert in the Coliseum Saturday afternoon, Herr Johann Strauss made his farewell bow to Boston. The French Band left yesterday afternoon, and is, I believe, to give two or three concerts in New York previous to its departure for Europe on the 13th inst. Dan. Godfrey with the Grenadier Guard's band of London left immediately after the fourth instant. And so adieu to the Great Peace Jubilee of 1872.

The Coliseum, a marvel in itself, still remains, and probably will for some years to come, if any use can possibly be made of such a mammoth structure.

From certain remarks I hear about town, it would seem that the people of Boston are not sorry that the Jubilee Concerts are ended. Although the affair has been a popular success, it has manifestly caused a heavy strain on the nerves of the inhabitants, and they will appreciate a rest. It is estimated that over half a million of strangers have visited the city during the Jubilee term, and this, too, with the mercury some of the time "hugging the hundreds."

There are conflicting rumors about the financial results of the Peace Jubilee ; but I judge from what I can learn that the receipts were about one hundred and fifty thousand dollars less than the expenses. This deficit will be at least partly covered by the fund guaranteed by certain wealthy and public spirited citizens ; and it is probable that some plan will be devised for suitably rewarding Mr. Gilmore, who has been the soul of the Jubilee from its inception.

#### HELL GATE.

New York, July 6, 1872.

DEAR EDITOR :—A few days ago I visited the Government Works at Hell Gate, and was abundantly paid in so doing. They are among the grand efforts of the modern period of engineering, which has spanned the Niagara and Mississippi rivers, tunneled Mont Cenis, and built the Suez Canal. The reefs of Hell Gate have been known for centuries as most dangerous to navigation ; so treacherous have been the eddies and whirlpools of this locality that often the wisdom of the best pilots has been baffled, while thousands of vessels (first and last) have been wrecked here and many lives lost. Besides, the channel is so narrow and shallow that vessels of first magnitude are precluded from passing, and are compelled to go outside Long Island, thus lengthening their voyage about one hundred miles.

The object sought in the present undertaking is to remove the rocks, and make the channel safely and easily navigable by all classes of water-craft. The enterprise was planned by Brevet Major-General John Newton, Lieutenant-Col. Engineers, U. S. A., and was begun in the fall of 1869. The huge piles of rocks on the east side of the river show that much has been already accomplished. The con-

struction of a coffer-dam has enabled the engineers to sink a shaft of some 40 feet diameter (perhaps more) to the depth of 32 feet below low-tide mark. At the bottom of this shaft ten horizontal tunnels, of say 8 feet in diameter, have been opened, running in different directions under the bed of the East River. These tunnels penetrate to a distance of 250 feet, more or less, and are named after the leading men of the nation. For instance, No. 1 is "Farragut Head;" No. 7, "Grant Head," and so on. Transverse openings are made from one tunnel to another, so that, in fact, the immense mass of rock above rests on huge pillars of rock below. The tunnels have the appearance of a vast grotto, and are said to bear some resemblance to the Mammoth Cave of Kentucky. The rock is a species of hornblende, and is not very difficult to work. The diamond drill is chiefly used in cutting away the rock. In each tunnel a track is laid for cars which are drawn by mules. About 250 men constitute a working corps for day and night—most of those employed being miners from Cornish. The explosive used for blasting purposes is chiefly nitro-glycerine, and the most faithful of men are required to handle it. The Germans are said to be very trustworthy in this particular. About a year's work is still necessary to complete the labor of mining. Touching this point some writer says:

"When all the tunnels and galleries are completed, that is, the whole rock-reef undermined, each column or pier supporting the roof (which is about ten feet thick) will be properly drilled by hand, and charged with nitro-glycerine cartridges; these will be connected by wires leading out of the shaft to a friction-battery at the superintendent's office; the coffer-dam will be cut, and the whole mine and shaft filled with water; then the grand final explosion will occur."

Rumor says this grand explosion is set down to occur on the fourth of July, 1873. H.

#### THE JOURNAL OF THE FUTURE.

Mr. Whitelaw Reid, managing editor of the *New York Tribune*, has prepared, at the request of the Chancellor and Board of Regents of the University of the city of New York, an essay on "Schools of Journalism," which is printed in the June number of *Scribner's Monthly*. He gives a glance at the history and progress of newspapers for the past 200 years; states at some length his opinion as to the education necessary to fit a man for the profession of Journalism; mentions the reforms that we may fairly expect; and offers in conclusion his ideal of the journal of the future. On this last topic we make a few extracts from the essay:

There at last we have it! Independent Journalism!—that is the watchword of the future in the profession. An end of concealments because the truth would hurt the party; an end of one-sided expositions, because damaging things must only be allowed against our antagonists; an end of assaults that are not believed fully just, but must be made because the exigency of party warfare demands them; an end of slanders that are known to be slanders, but must not be exploded because it would hurt the party; an end of hesitation to print the news in a newspaper, because it may hurt the party; an end of doctoring the reports of public opinion in South Carolina and Alaska because the honest story of the feeling there might hurt the party; an end of all half-truths and hesitated lies; an end of public contempt for the voice that barks only approval to Sir Oracle, and through all the busy marts of trade and amusement and learning and religion keeps ever barking only this:—

"I am His Highness's dog at Kew;

Pray, tell me, Sir, whose dog are you?"

an end, as Emerson has taught us the happy phrase, at once of official and official Journalism—that is the boon which to every perplexed, conscientious member of the Profession a new and beneficent Declaration of Independence affords. Under it Journalism expands in a balanced and unfettered development; ceases to be one-sided in its

views, and to be distrusted even in its facts; becomes the master, not the tool, of Party; tells the whole truth, commands the general confidence; ceases to be the advocate, rises to be the judge. To that passionless ether we may not from these partisan struggles soon ascend; but if not the near, it is at least the certain future of successful and honored Journalism.

#### MISS BARBER'S STORY.

A THRILLING story has lately come to the newspapers—one which is likely to dispel some of the romance and witchery woven around the love-path of the red-man.

It appears that some five years since a Miss Amanda Barber, an intelligent, enthusiastic woman employed as clerk in one of the Departments at Washington, allowed her sympathies to be enlisted for the tawny race. In a moment of romantic fervor she sought and was granted a union with a junior chief, belonging to the "Lone Horn Band of Brule Sioux." Their union consummated, to her new home, with her dark-skinned husband, "Squatting Bear," and his followers, went Miss Barber, with high hopes of enlightening and elevating the race, and little dreaming of the repeated disappointments which awaited her. She soon found herself the sharer with two others of her husband's affections, one a squaw of forty and the other a girl of fourteen. By them she was shabbily treated in her husband's absence, nor fared she much better at his hands. Her hardships were not light, and many were the scenes of horror to which she was made witness. Compelled at one time to accompany her husband upon his buffalo hunt, she attempted an escape, but was detected, and as a consequence nearly beaten to death. Later she was traded off to another tribe of Indians, the Cheyennes, for three ponies, and from them made at last her escape. She is now on her way to her friends in Massachusetts, a sadder and undoubtedly much wiser woman than when she left them a few years ago. \*

#### AGRICULTURAL.

THE Report of the Department of Agriculture for May and June is received. The condition of the wheat crop of the country is generally unfavorable. There is an increase in the area of oats in nearly all the States, and in general an increased product is expected, though the indications are somewhat unpromising in the Atlantic States. The apple crop is reported unusually promising, particularly in New England and west of the Mississippi.

The article on "Change in Texas Cattle raising" is interesting. Cattle-raisers have hitherto allowed their stock to range over the thousands of acres of rich pasture-land in southwestern Texas, without bestowing any other labor than that of collecting and identifying each raiser's cattle. This labor has not been small. It has required the services of many men and horses. Every spring and fall hunting parties are organized in order to brand the calves. Each stock owner is required by law to have a regular brand and ear-mark recorded in the office of the county clerk. Every calf is branded with the brand of the cow it follows. A calf not found accompanying any cow is liable to be branded and appropriated by the first party that finds it. The herds contain from 1,000 to 50,000 head of cattle. As the business increases, it becomes more difficult to identify and collect the cattle. The liability to depredation increases, and it is found necessary to inclose the lands to allow the grass to get well started. One cattle-raiser has run a fence fifty miles across the neck of a peninsula, thus inclosing with fence and water a pasture of 169,000 acres. In this are kept 50,000 cattle which require for their management 2,500 saddle-horses.

The report also contains articles entitled, "Southern Planting and Northern Farming," "Deterioration of Cotton and Sugar-cane," "Chemical Memoranda," "Botanical Notes," "Scientific Notes," etc. The following paragraphs are selected from several pages of "Facts from Various Sources:"

*Angora Goats in Utah*.—A coöperative company, formed through the efforts of J. E. Johnson, editor of the *Utah Pomologist*, arranged for the importation of 130 Angora and Thibet goats, and succeeded in obtaining 108, a portion being lost in a severe storm on the Union Pacific Railroad. These are in good condition, and are intended for crossing with the common goat.

*Importation of Sugar-cane*.—Mr. Peter M. Lapice, of New Orleans, is on his way to India, by way of the isthmus of Suez, with the intention of procuring from the islands of Sumatra, Java, and Prince of Wales, specimens of the best Java ribbon cane, and other popular varieties, for cultivation by himself and other planters in Louisiana, several of whom have joined in a contribution of \$5,000 toward defraying the expenses of the importation.

*California Raisins*.—Several grape-growers in California have succeeded in producing raisins of fine quality. Messrs. Wadsworth & Butterfield, from their vineyard on the foot-hills near Nevada City, have produced, from 450 pounds of grapes, 150 pounds of raisins of superior flavor, claimed to be equal to the best Malaga, and worth 24 cents per pound. This furnishes a fine margin for profit, as it secures 8 cents per pound for grapes, which is a very remunerative figure in California.

*Effect of Snow on the Temperature of the Soil Beneath it*.—Mr. C. G. Prindle, of Chittenden county, Vermont, has made an experiment designed to ascertain how far soil is protected from cold by snow. For four successive winter days, there being four inches of snow on a level, he found the average temperature immediately above the snow 13° below zero; immediately beneath, 19° above zero; under a drift two feet deep, 27° above zero.

*A Large Wheat-Field*.—It is claimed that a farmer named Mitchell in the San Joaquin Valley, California, is the largest wheat-grower in the United States. Early in March he had planted 36,000 acres, and expected to make the amount over 40,000 by the middle of that month. At 15 bushels per acre, which may not be too high an estimate for this year, this would give a crop of 600,000 bushels, and that, at 60 cents per bushel—not a high estimate—would bring \$360,000. The average expense of planting and harvesting wheat in that region is estimated at \$4 per acre, which would leave a clear profit of \$200,000.

*Oranges in California*.—It is reported that the crop of oranges in San Bernardino county is estimated by good judges as five times larger than last year's crop, and that about 5,000,000 oranges had been shipped as early as the 1st of May, at prices averaging about \$25 per thousand.

#### FERN-TALK.

IV.

BY POLYPODY.

THE great charm of these humble plants is their connection with a high and dread antiquity. To one who has given a backward reach to his vision by pondering the facts of geology, the ferns are a reminder of the time when the world was still a-making—when God was laying down his coal, and when the continents were half drowned in vast lagoons that lay sweltering and steaming in an atmosphere of rank gases. From the rocks of the carboniferous age the geologists have brought us the prints of seven hundred species of ferns. Some of these, the *Sphenopteris Gravenhorstii* for example, are pictured with a wonderful skill, showing fronds, and pinnae and pinnules, with edges feathery and delicate as any lace-work; and as you look at them you wonder why you don't get their ferny smell. Oh my God! did the Lord putter with these brakes so many millions and millions of years? You who hate the ferns must find a way to excuse Him. It is no part of my belief that Satan made the world.

To soothe the reader who, having a stern regard for what is mainly useful, has been following my words in a sort of deferred hope that I would say something by and by; to please my own whim for finding something trivial at the bottom of everything I deem important; to do these two things, I had hoped to connect our great coal-interest with those ancient ferns: black seams of coal in the tops of the hills; beds of the same hundreds of feet below the valleys; miners whose faces shine with soap and water, going to their work in the morning with lamps in their hats and pails in their hands; miners sharpening their picks for another day's work, and all of them sooty and black, and having a sort of pathos about them, their work is so spiced with danger; black ocean-steamers which could never cross the sea were it not for coal; railway trains trundling over bridges, winding around hills, shooting past farm-houses, to leave this coal in our shops and parlors while we read books, and have love, and talk of what is past and what is to come. But no; I could not do it. The coal was not made from fern leaves. For anything that science tells me, the ferns were just as useless and just as beautiful in the coal ages as they are now. They grew on the uplands with no green mosses at their roots; waving gracefully there, they diffused their ferny odors and pleased God.

When I have walked in the pastures and had pleasure in the golden rods I have sometimes fancied that this act of mine was God in me having pleasure in his own things. And why not think so, you that look for the day-star to rise in your hearts? But don't mistake me. You may stare at vine and bush and at brakes with the dew on, and never come nigh the splendor of God. Staring is not worship—it will not dissolve stone in the heart.

I have had a varied life with this thing you call nature, and I think I have come to know her. I have considered violets in bunches, and trees in masses; I have felt the power of high rocks and big waters, and my advice is: Look at nature once in a while, but don't let her master you. Preserve discipline, as Mr. Bagnet says.

One or two of my experiences will serve me here. I was pushing through the underbrush of an oak-and-chestnut wood one day, when I dipped down into a narrow water-course. In the bottom of it and following its devious way was a thin line of skunk-cabbage, which seemed to be stretching upward and downward like a file of men creeping up from the lowlands on some sly expedition. Some birches standing near reached out their long level branches as if to fill the opening where I stood. Springing from a patch of boggy earth were some feathery tufts of wild grass; some plants of skunk-cabbage, rank and wrinkled, and half-a-dozen or more of cat-tails—their long bluish-green leaves twisting themselves a little to gain strength. Outside of these were the ferns. Stopping to glance at all this, I was for an instant spell-bound as by the will of a strong man. I seemed to have come into some fairy ring, where Puck and Oberon were at work making sleep and dreams. I thought I had come into the shop of some chemist engaged in distilling an opiate more drowsy than hops and poppies. The strange thing about this experience was, that I had been shutting my heart against all such sorceries and had been working for something better. When I crept out of that dell I had to break away as from some opposing will. The effect of that tittle was in my heart for days: it was soothing as a barber's hand; it was tempting as the scent of a liquor-store; it was more refined than anything you get from mugs of beer; it promised to be as pleasing as consummated love. I had glanced at nature, and she had smiled back, but I knew that she could not be relied on.

On another occasion when evil pressed hard, I got some leaves of the Dutchman's Breeches, and

noticing how delicate and finely cut they were, and how much pains God had taken to make them beautiful, I was reassured that he would care for me and not let me become a monster. That leaf could never have told me what it did, had I not been forced to turn away from nature and look for God. Once have a sight of Him, if only for a month, or a day, or a moment, and you will not go staring about you. Nature can't wanton with you; you are master, and will learn to make her work for you. You will not stare at the ferns bending low, nor at the sea, sad, solemn and sullen, fretting itself into tumultuous leaps, its rampant waves rushing in, and when thinking to overwhelm the land, dashing their heads against the rocky shore and jumping straight up in mad astonishment to fall on the cliffs and cling there a moment ere they slide back into the water which seethes and crackles with its own saltness.

END.

### A BLIND SPOT IN YOUR EYE.

To convince you of the fact, we will ask you to close your right eye, and look steadily at the spot to your right, as here represented:

Hold the journal from twelve to fifteen inches from your face, keeping your eye steadily fixed upon the dot; bring the paper slowly nearer your eye, when you will find at a certain distance—about six or seven inches from the eye—that the *left* spot will entirely disappear; but, as you bring the paper nearer to you, or carry it farther off, it will become instantly visible.

It has been found experimentally, that the reason of this blindness is, the image in the example given falls directly upon the spot where the optic nerve enters the eye, and this point being "blind," no image is formed there. The optic nerve is considered by most people to be the seat of vision, whereas it is only used in transmitting a knowledge of what has been photographed upon the retina, to the brain, where the mind takes cognizance of it, and we are said to see.—*The Ristoury*.

### A REAL SCIENTIST.

The illustrious chemist, Scheele, of Sweden, lived and died an humble apothecary, in the little town of Koping. Although he died at the age of 43, his career as an investigator is unequalled in brilliancy, especially considering the fact that he had only the simplest apparatus and vessels that he could contrive and make for himself. He examined the question of changing water into earth, discovered oxygen and nitrogen in air, chlorine, manganese, barytes, tungsten, molybdenum, prussic acid, hydrofluoric acid, glycerine, and citric, tartaric, oxalic, malic, tannic, uric and lactic acids.

When the King of Sweden visited Paris, Lavoisier and all the learned men inquired about Scheele, but the King had never heard of him. He wrote home at once and ordered his ministers to look him up. The only Scheele who could be found was a clerk in one of the government offices, so he was knighted and pensioned. But when the king returned the real Scheele was found, and offered every inducement to take up his residence in Stockholm, but he preferred his shop in Koping and lived and died in his little laboratory.—*Professor Chandler*.

### SCIENTIFIC NOTES.

#### REVELATIONS OF THE SPECTROSCOPE—COMETARY PHENOMENA.

The impetus given to the study of astronomical physics by the discovery of the spectroscope was so great that, from a state of almost complete ignorance of the nature of the sun, stars, nebulae and comets, astronomers have in the short space of ten years collected a body of facts which must very soon result in a certain knowledge of many of the most important principles of cosmical physics.

It seems to be now settled that all the stars visible to the telescopic spectroscope are burning suns like our own, containing many substances which are familiar to us on the earth. But there is great variety in the constitution of the stars. Thus, tellurium, a very rare metal both on the earth and in our sun, is found to be a principal constituent of some stars. Others give evidence of many

substances not known to us. The spectroscope gives a clue to the size of some of the stars which most closely resemble our sun. Sirius, which is one of these, is known to be very much heavier than the sun, which would be supposed from the splendor of its light.

The constitution of our own sun has been the subject of very active research, and is still somewhat in confusion.

The nebulae are known to be of two kinds. Some are really clusters of stars which can be resolved by very strong telescopes, but others, contrary to the idea which gained ground after the completion of Lord Rosse's great telescope, that all nebulae will sometime be resolved, are shown by the spectroscope to be bodies of glowing gas—generally nitrogen.

But of all the celestial bodies, comets presented ten years ago the most perplexing mystery. Their movements could not be explained by any satisfactory theory, and the great comet of 1859 came and went without adding anything to our knowledge. It was a year or two in advance of the spectroscope. But although no large comet has since appeared, the peculiarities of these wanderers seem likely to be soon explained. Prof. Tyndall has advanced a theory which is quite plausible. The difficult part of the problem is the nature and formation of the comet's tail. This appendage sweeps around the sun in apparent defiance of the laws of gravitation; the end directed away from the sun, which could not be the case if the particles composing it were impelled only by the comet's own motion. The agency of some other force must be invoked. From his experiments on the condensation of rarefied gasses by a beam of light passed through different media, Prof. Tyndall concludes that the phenomena of comets' tails may be explained by supposing the interplanetary space to be filled by an exceedingly rarefied gas, which is transparent when ordinarily exposed to the light of the sun, but becomes condensed and capable of reflecting light, when subjected to a beam passed through the body of the comet. Thus the substance composing the tail does not actually move, but becomes visible under the influence of the passing shadow or beam of modified light projecting from the comet into space. The slight curve of the tail can be explained by reference to the velocity of light.

This theory of Prof. Tyndall has been accepted with some favor, but it fails to explain the curious fact that sometimes the tail of the comet is directed *toward* the sun. But lately Prof. Zöllner, an eminent German authority in cosmical physics, has offered an explanation which seems very simple. We find a synopsis of his theory in the *American Journal of Science and Arts* for June. He attempts to explain the phenomena of comets on well known physical principles. Every substance, liquid or solid, is constantly evaporating. This we know from the fact that metals and other solids always retain a characteristic odor. Now a substance exposed in space will ultimately surround itself with an atmosphere composed of its own substance in the form of gas. A comet is such a substance; sometimes entirely evaporated; in which case it is without a nucleus; sometimes partially so, and contains a liquid or solid nucleus. If this substance with its surrounding atmosphere approaches the sun in a similar electric state, repulsion will ensue, acting on the lightest portions of the comet's atmosphere. Prof. Zöllner shows from well known data that the electrical repulsion exerted by the sun, if no greater than has been repeatedly observed on the earth's surface, would communicate to a small body weighing a hundredth of a milligram if starting from the sun a velocity, by the time it had reached the distance of the planet Mercury, of over 400 miles per second; a rate amply sufficient to account for the projection of comets' tails. If the comet should approach the sun charged with electricity opposite to that of the sun, attraction would ensue, and the vaporous envelope would be drawn toward the sun, in which case, the tail would be directed inward, as has sometimes been observed.

WONDERS OF EASTER ISLAND.—In the middle of the Pacific Ocean, three thousand miles distant from the nearest continent, rises Easter Island, abounding with remains of a remote antiquity, which have interested and perplexed a party of savants who recently visited them. The island is about forty miles in circumference; it is barren, without trees, destitute of resources, and inhabited by a few savages, who lead the most miserable existence imaginable.

But upon this narrow strip of land, so barren and un-

productive, the eye of the explorer beholds a forest of gigantic stone statues, of the origin and meaning of which the race dwelling around know absolutely nothing. The smallest of these statues measure thirty feet, and a few attain the incredible dimensions of fifty feet. Some repose upon cyclopean platforms; the greater portion of them wear crowns about six feet in height, formed of volcanic tufa, which have evidently been placed upon these statues after their erection. The foreheads of these statues are retreating and the mouths prominent, which indications may possibly reveal the race who constructed them.

As regards the workmanship displayed upon them, it is rude and clumsy, although not destitute of character and expression. The questions concerning them, presented for solution are: What do they represent? whose handiwork are they? and how came they there? There are no metals on Easter Island, not even flint; only a few hard species of stone are found capable of being fashioned into axes, with which perhaps these mysterious statues were hewn. The stone of which they are composed is found neither upon this island nor any of the surrounding islands; their number, dimensions, and character, forming a strange contrast to the narrowness and poverty of the place whereon they were constructed.

How could this barren island have nourished a race of men capable of raising such monuments? Where is this race? What country do they still inhabit? In reply to these speculations, several scientific men of great authority hazard the opinion that the island in question is only one of the summits of the submerged continent which geological evidence proves at one time to have occupied the whole part of the Pacific which is now called Polynesia. Several also show grounds that the statues in question present a Mexican physiognomy, and may have been the work of one of the kindred races of that people. Several of these monuments are now on their way to the British Museum, where, it is hoped, additional light will be thrown upon them.—*College Courier*.

## THE NEWS.

### AMERICAN.

A man in Brookline, Mass., was arrested awhile since for nailing up a vine on Sunday.

The *Tribune* says there is now on exhibition in New York city a century-plant twenty-five feet high with five thousand blossoms.

The workmen of New York are generally returning to work under the old ten-hour system; but they talk of resuming the war with the employers at some future time with improved chances of success.

In the San Joaquin Valley is a grain patch thirty-five miles long and eight miles wide, covering an area of 179,200 acres: the average yield is estimated at sixteen bushels, which will give a total of 2,867,200 bushels, or 86,015 tons.

Judge McCunn, the New York judge recently removed from the bench for corruption in office, died a few days ago, in consequence, his physician says, of "complete physical prostration," occasioned in great part by the anxiety and excitement attending his late trial before the New York Senate.

On the first ballot for President at the National Democratic Convention at Baltimore Horace Greeley received 686 votes, the whole number of votes cast being 732, and the nomination was then made unanimous, as also that of B. Gratz Brown for Vice President. The Cincinnati platform of principles was adopted by the Baltimore Convention with little dissent.

The announcement copied into last week's CIRCULAR, that the Erie and New York Central Railroad Companies had been consolidated, and that Commodore Vanderbilt had been elected President of the combined organization, had no foundation in fact. It seems now certain that P. H. Watson has been elected President of the Erie Company and A. S. Diven Vice-President, and that its affairs are likely to be so well managed that "Erie" will soon cease to be synonymous with "fraud."

A new cotton machine is on exhibition at the Cotton Exchange of New York, which the inventor claims "will perform the work of 52 hands a day, collecting and gathering into bags the cotton from 12 acres, with the assistance of two men, one boy, and a pair of mules. The cotton plant passes between two sections, and the

foliage is left undisturbed for the second and third pickings. After the bags are filled they can be conveyed to the top of the machine and dumped off as it turns at the end of the row."

A few months ago Brigham Young was charged with high crimes, arrested and held for trial, while it was boldly announced as the definite policy of the Government to compel the Mormons to renounce their peculiar institution. Now the Government through Secretary Delano appeals to Brigham Young for assistance in its dealings with the Indians of Utah, and expresses "a high appreciation of his knowledge of Indian character as well as his desire to promote the public peace." The Secretary also tenders to the Mormon chief sincere thanks for courtesy and kindness extended to him while on a recent visit to Salt Lake City.

### FOREIGN.

Holland has just ceded to England all rights of sovereignty over the island of New Guinea—supposed to be the largest island in the world with the exception of Australia.

\* Ratifications of the treaty between France and Germany have been exchanged, and a bill has been introduced into the French Assembly to raise a loan to meet the obligations of the new treaty.

The *Coöperative News* says the experiment initiated at the Newhall Factory, Glasgow, with the view of testing the practicability of industrial partnership, has so far proved successful. There are now 400 or 500 workers employed on the new principle.

President Thiers has achieved another important victory in the French Assembly, in the rejection of the amendment proposed by the opponents of the tax upon raw materials, imposing a tax of one franc per one thousand francs on the sales of traders and manufacturers.

Large portions of Hungary, one of the principal granaries of Europe, have been inundated. "Over a wide extent of territory," we are told, "nothing can be discovered but fish-ponds and marshes; and more than 4,000,000 acres are under water." Parts of Bohemia have also been flooded, involving great destruction to all kinds of property, including the growing crops. A great foreign demand on the wheat crop of this country is anticipated.

On the 9th inst. the monument to Stein, the great German statesman, was unveiled in Nassau, in presence of the Emperor and Empress of Germany, Prince Frederick William, the chief dignitaries of the court and empire, and vast crowds of people from all parts of Europe. Hon. Geo. Bancroft, United States Minister, by invitation addressed the assemblage. "Stein," he said "first kindled the idea of German unity, and time had fanned the spark into a flame. To him Germany owes the proud position she now holds among the nations of the earth."

- 1607—Virginia settled by the English.
- 1612—New York settled by the Dutch.
- 1620—Massachusetts settled by the Puritans.
- 1623—New Hampshire settled by the English.
- 1624—New Jersey settled by Dutch.
- 1627—Delaware settled by Swedes and Finns.
- 1635—Maryland settled by the Irish Catholics.
- 1636—Connecticut settled by the Puritans.
- 1639—Rhode Island settled by Roger Williams.
- 1650—North Carolina settled by the English.
- 1670—South Carolina settled by the Huguenots.
- 1732—Pennsylvania settled by Wm. Penn.
- 1732—Georgia settled by General Oglethorpe.
- 1791—Vermont admitted into the Union.
- 1791—Kentucky admitted into the Union.
- 1796—Tennessee admitted into the Union.
- 1802—Ohio admitted into the Union.
- 1811—Louisiana admitted into the Union.
- 1816—Indiana admitted into the Union.
- 1817—Mississippi admitted into the Union.
- 1818—Illinois admitted into the Union.
- 1819—Alabama admitted into the Union.
- 1820—Maine admitted into the Union.
- 1821—Missouri admitted into the Union.
- 1830—Michigan admitted into the Union.
- 1836—Arkansas admitted into the Union.
- 1845—Florida admitted into the Union.
- 1846—Texas admitted into the Union.
- 1847—Iowa admitted into the Union.
- 1848—Wisconsin admitted into the Union.
- 1850—California admitted into the Union.
- 1853—Minnesota admitted into the Union.
- 1859—Oregon admitted into the Union.
- 1861—Kansas admitted into the Union.
- 1862—West Virginia admitted into the Union.

- 1864—Nevada admitted into the Union.
- 1867—Nebraska admitted into the Union.

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To A. K., Stockholm, N. Y.—We have read the letter of your friend with some interest; it is scarcely suitable for publication. Shall we return it to you?

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